Ashland College.

To the Brethren at Enon and Hudson:—Thinking that it might interest you, we will give a description of the college buildings and their location in this article.

The campus, which slopes gradually from the buildings contains twenty-seven acres.

The buildings are constructed with brick, and have slate roofs.

The College fronts to the North one hundred feet, and is the same distance in depth. It is three stories high above the basement.

The tower is ninety-four feet high, and contains a bell which weighs one thousand pounds.

On entering the building from the North, to the right and left are recitation rooms, also the reception room, while in the south wing is the chapel with a seating capacity of about four hundred.

Now we ascend to the second story. Here we find the reading room, which is over the reception room and the same number of recitation rooms, while in the south wing over the chapel is the auditorium with a seating capacity of six hundred.

In the third story is the Pierian hall on the west side and the Dallas on the east, each with a seating capacity of two hundred while the museum and gymnasium are situated in the north side of the building,

There are eight recitation rooms and six smaller ones for the Professors' private use.

The building has ample facilities for the accomodation of five hundred students.

The furniture is quite good although some of it has seen pretty hard usage. There are four pianos and two organs, and these are all very good instruments.

With this short description, we leave the college and go about three hundred feet west where we arrive at the Boarding Hall. This building is three stories above the basement, forty feet wide, and one hundred and ten feet long.

Entering, we find sixty rooms which will accomodate one hundred and twenty persons.

The basement is used as a store room, kitchen, and dining hall.

The water is very good that is used for washing purposes and is brought through pipes from a large cistern at the college.

The school is located in a very healthy country. All that is necessary to make it a success is liberal patronage.

Now in conclusion, brethren, let me say, that you can't afford to allow your sons and daughters to go out in the cold world without thoroughly equiping them for the battle. Remember that the army which is disciplined wins the victory; so in the affairs of life: the boy or girl with a cultured mind receives the palm.

I believe we can truly say that the parents, that intrust their children to the Professors and Tutors in this school will never regret the choice.

The social and literary advantages are good. Also a constant Christian influence is exerted over the students, which has a tendency to exalt to the higher and nobler walks in life.

I close, praying that God will so destine affairs, that in the near future we will have a large and flourishing school. Sincerely Yours,

E. L. HILDEBRAND.

Reading and Preaching.

The Scripture makes a clear distinction between reading and preaching. The same apostle who says, "Preach the word," also says, "Till I come, give attendance to reading, to exhortation, and to teaching." The "reading" referred to was doubtless the reading of the Word of God. Our Savior was accustomed to read the Scriptures in the synagogues at Nazareth on the Sabbath day; and after reading he spoke to them the words of life. Luke 4: 16–29. When Paul and Barnabas went into the synagogue at Antioch in Syria, after reading the law and the prophets, the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel and ye that fear God, give audience." Acts13: 14–16. In like manner, Justin Martyr, in his account of the early worship of Christians, says that on "Sunday, the Memoirs of the Apostles, or the writings of the prophets are read so long as time permits; then when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers thanksgiving according to his ability, the people assent, saying, Amen, and there is distribution to each."

There is no question but reading is a very important part of the religious service of the church of Christ. But the reading was a reading of the Word of God; a matter which is far too much neglected at the present time; and even when attended to, Scripture is often read with little force, or sense, or appreciation of its meaning. Listening to the reading of a man who does not understand what he reads, is about as edifying as it would be to listen and hear a man read Latin who did not understand the language; but listening to the reading of the Scriptures by men who themselves know what they are reading about, greatly tends to the strengthening of faith and the upbuilding of Christians.

It is sometimes urged that successful preachers do read their sermons. But that does not prove that the habit is a good one, nor that they might not have been still more successful if they had never fallen into that habit. The fact is, ministers are to a great extent, brought up and trained in certain lines of thought and action. Very few of them have the privilege of making an intelligent and unbiased choice in such matters. If the usage of their denomination is to write and read sermons, they fall into the prevailing current, with varying results. Whether the course is best or not they never know until it seems too late to change: their habits are fixed, and they try to make the best of what they think they cannot alter.

There is no doubt that many persons would utterly fail if they should undertake to preach without "notes," and no doubt the long-suffering people who now listen to the prosy reading would have great cause to thank God for it. For there are multitudes of men trying to preach who give very little evidence that God has called them to such a work. Any arrangement which assists such men to do work to which the Lord has never called them, is to be deprecated rather than encouraged. A man who is to be "instant in season and out of season," whose duty it is to "reprove, rebuke, and exhort with all long-suffering and doctrine," needs to be so filled with the truth and the wisdom of God that he will not be dependent upon books and parchments for the power to proclaim to the people words of everlasting life. If the Lord has given to him the tongue of the learned, that he may be able to speak a word in season to them that are weary, he should not neglect the gift which is him, but cultivate it to the glory of God. If God has made him of slow speech, it may be well for him to be swift to hear and slow to speak.

Many of the sermons that are read are prepared with special reference to a few learned and cultivated people. But the flowing periods and scholarly phrases which are designed to disarm the criticism of a few conceited worldlings who do not care a copper for the gospel anyway, are frequently unintelligible and void of force to the multitudes who are hungering and thirsting for the words of divine truth. Truth in the plain, simple, and even colloquial language of the home, the fire-side, and the market-place, would come to the hearts of hundreds with a refreshing power; but they are cheated out of their rights and privileges for the sake of gratifying the fastidious tastes and high notions of a few worldlings, who have no more right to expect that the sermon should be shaped to suit their ideas than they have to ask that all the food on a common table should be cooked to suit their tastes.

The Great Teacher taught more wisely; and whatever the learned said or thought of him, it is recorded that "the common people heard him gladly." And a preacher to whom the common people do listen gladly does not imitate the example of Christ, the Great Teacher. People are talking about the "lapsed masses," and wondering how to reach them. One way to reach the masses is to say something that is worth hearing, and say it from a full and earnest soul, and say it in a way that the common people can understand what is said.

By the Holy Spirit Christians are enriched in utterance. But if everything they have to say is cut and dried, and written down, there is but little opportunity for the manifestation of the Holy Spirit in this direction. It is the work of the Holy Ghost to bring all things to our remembrance; but if all things which are to be said are already written down, what necessity is there for the Spirit's aid under such circumstances? The Holy Ghost is to give boldness. And so we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus." Acts. 4: 33. But the testimony of a witness who cannot tell his story without having it written down in advance, would probably have little weight in an ordinary court of law. The gospel which of old wrought effectually to the salvation of men, was preached with the Holy Ghost sent down from heaven. While Peter spake "the Holy Ghost fell upon them." The Savior's promise "Lo, I am with you alway, even to the end of the world," implies the presence of divine power; and his command, that even in the presence of rulers, and when brought before kings, they should take no thought how or what they should speak, implies the constant presence of mightier than human energies.

It is sometimes said that on certain occasions persons might speak extemporaneously, but to preach year after year to the same people renders the use of manuscript indispensable. This is perhaps another way of saying that when a man has told all that he knows, he must have a chance to forage among the books and write down something new, or else his supply of material will run dry. But suppose instead of doing this, he should take this fact as an indication that he should go and preach the gospel in other cities, and proclaim to other people the truth as it is in Christ Jesus. Are there not souls who sit in darkness and hunger for the things which he does know? And may it not be a question whether the way out of this difficulty would not be found by going forth to sow the precious seed, rather than by staying year after year to scatter it where it has already been so persistently sown?

It is hard to do the work of God according to the plans of men. If we look entirely from a human standpoint, and consent to abandon the thought of divine interference and divine power, the way will then seem clear to use all human machinery and still see very small results. But if God is in his church, if Christ still abides with his people, if the Holy Ghost still dwells in the hearts and in the lives of the sons of God, then we have to deal with supernatural forces, and to omit these from our reckoning is to leave out that without which all the rest is but emptiness and vanity. "If any man have not the Spirit of Christ he is none of his." There is no substitute for the Holy Ghost in the church. With the Holy Ghost, the church is the habitation of God through the Spirit; without the Holy Ghost, it is a mere voluntary human association, marked with fraud and deception from its very infancy, in claiming an authority and power which it does not possess, and professing to do a work which it can no more accomplish than a monkey can create a universe.—THE CHRISTIAN.

Mrs. McLeod, secretary of Southern work, says the books show that Mrs. Chapin, of South Carolina, traveled over 20,000 miles last year, and spoke over 733 times. These talks were made in churches, legislative halls, colleges, universities, opera houses, tents, puplic schools and lawn parties. She wrote 1,575 letters and postals, went from Canada to the Gulf twice, attended nine state conventions, took thousands of names of grown persons who pledged total abstinence, and formed hundreds of children into Bands of Hope. Thousands of colored people also promised not only not to drink, but to aid the temperance cause in every possible way. She also visited prisons and jails in seventeen cities. A lady said to her, "You are burning your candle out at both ends," and Mrs, Chapin replied: "If you will light one end of your candle I will put out one end of mine."—UNION SIGNAL.